



***Aboriginal news from across Turtle Island and beyond
April 22-26, 2013***

First Nations woman to run Vancouver Island to raise awareness of youth suicide

[Metro](#)

April 19, 2013

Luke Simcoe



Metro/Handout/Kelly Paul Kelly Paul, right, trains for the Heliset Hale Marathon. The Tsartlip First Nations member will be running the length of Vancouver Island to raise awareness of First Nations suicide.

Four years ago, Kelly Paul's brother committed suicide.

The 17-year-old member of the Tsartlip First Nation was set to graduate from high school when he took his own life, sending his sister

and his family into turmoil.

"For a good year, we felt helpless," Paul said. "We kept asking ourselves why, until we finally realized that only he knew the answer."

A passionate athlete, Paul found her solace in sport.

"Sports have just been a huge part of my life. Whenever I've been part of a team, it's helped me to become a stronger person in every aspect," the 29-year-old said.

Now, she's planning to run the length of Vancouver Island, stopping at various First Nations communities to discuss the epidemic of suicide on Canadian reserves.

"First Nations have been hit very hard by this, but instead of talking, there's silence. In our communities, it's become taboo to speak about suicide," she said.

First Nations leaders sometimes worry that talking openly about suicide may inspire others to take their lives, but Paul is concerned their silence is having the opposite effect.

"We need dialogue," she said. "We need to open up opportunities for support and put programs in place that are proactive."

Paul's Island marathon will begin on May 17 in Port Hardy, and finish on National Aboriginal Day on June 21 at the Tsartlip Nation in Saanich. The 36-day, 535-kilometre marathon has been named Heliset Hale, which in the Sencoten language means to "awaken life within you."

Paul will be joined on the journey by Bernice Smith, also from Tsartlip, and John Sampson of Tsawout First Nation.

The trio is seeking donations to cover the estimated \$20,000 cost of the run, including gas, food and physiotherapists. They're also looking for someone to donate a motorhome for the early days of the marathon, when they'll have to stay at truck stops.

Donations will come with a tax receipt, Paul said, and any funds left over at the end will go towards expanding the gymnasium at the Tribal School on West Saanich Road.

For more information, or to donate to the marathon, visit helisethalemarathon.com.

New posters to help First Nations people find their way in court

[Metro](#)

April 19, 2013

Graham Lanktree



Members of Ottawa's First Nations community look on as a drum circle welcomes a series of permanent posters informing aboriginal offenders of alternative avenues for rehabilitation.

Members of Ottawa's large First Nations community who find themselves in court need not fear navigating the legal system alone said an aboriginal group as they installed permanent information posters at the

Ottawa courthouse Friday.

"It doesn't make me feel good to have somebody go in front of a judge all by himself," said elder Terry McKay as the the Odawa Aboriginal Community Justice Programme (OACJP) put up the posters alerting Aboriginal Peoples as to where they can find support at the Elgin St. courthouse. "It is scary sometimes. Most of our people live on the reserve and going into a situation like a court is so different."

The new signage will empower Aboriginal people and court officials with the knowledge of a viable alternative to mainstream justice for First Nations, Inuit and Metis people, said Mark Marsolais, the director of OACJP. The group helps those charged with summary offences through a culturally based healing plan that lasts three to six months.

Clashes feared in Yale pact for Fraser resource rights

[The Globe and Mail](#)

Tuesday, Apr. 23 2013, 10:18 PM EDT

Wendy Stueck



A small plane flies over the swollen Fraser River in Chilliwack, B.C., on June 20, 2012. A new report by Michael Church, a world expert in geomorphology and hydrology, should give the government reason to rethink its gravel-mining strategy in the Fraser River. (Darryl Dyck for The Globe and Mail)

After nearly 20 years in

negotiations, the Yale First Nation has a treaty: an agreement with the governments of B.C. and Canada that includes land, money and fishing and forestry rights on nearly 2,000 hectares in the Fraser Valley Regional District north of Hope.

The parties involved in the agreement say it will bring certainty and economic opportunities to the Yale, a group of about 150 people who live along the Fraser River in an area where aboriginal people have fished for centuries.

But Doug Kelly, Grand Chief of the Sto:lo Tribal Council, says he and others are already considering legal action to oppose the pact, saying it could lead to clashes

on the Fraser River during fishing season and was signed over repeated, long-standing concerns of the Sto:lo.

"What that treaty does is create the space for Yale – our brothers and sisters – to make arbitrary decisions about who may fish in the five-mile canyon fishery area and creates in essence a recipe for serious conflict," Mr. Kelly said on Tuesday.

Yale Chief Robert Hope said the agreement reflects years of painstaking work and that it is irresponsible for Mr. Kelly to suggest that disagreements over access to fishing and cultural sites could result in violence.

"We want to get involved in economic development," Mr. Hope said. "We have every right to negotiate this treaty and we did. The Sto:lo had every right but Doug Kelly and his group left the treaty table."

The Sto:lo split into two groups about a decade ago, with the Sto:lo Tribal Council leaving the treaty process and another group, the Sto:lo Nation, staying on.

The Sto:lo and the Yale have been engaged in occasional disputes for at least a decade over land, fisheries and even a cemetery in the Fraser Canyon.

Mr. Kelly maintains those tensions will be aggravated by the Yale final agreement, especially when it comes to fishing on the Fraser River.

"That's what we are afraid is going to cause the violence and altercations," he said, adding that land is also a concern.

"We don't have a problem with them [Yale] having a treaty – what we have a problem with is who has the exclusive say on access to lands that are caught up in that treaty, when we share an interest in that land."

There are occasional disputes on the Fraser River during summer fishing season, most often disagreements between native and sport fishers. In 2009, Willie Charlie of the Chehalis Indian Band was shot in the face with a pellet gun during an altercation with sport fishermen.

The Yale final agreement, introduced in the provincial legislature in 2011, was signed by the Yale and the provincial and federal governments on April 13.

The pact provides the Yale First Nation with a capital transfer of \$10.7-million as well as economic development funding of \$2.2-million.

The lion's share of the funds – about 80 per cent, Mr. Hope estimates – will be used to pay back loans the Yale spent on treaty negotiations since they entered the process in 1994.

Under the treaty, which has not been ratified by Parliament, the Yale will have the right to harvest fish for food, social and ceremonial purposes. The group will also be able to apply for commercial fishing licences.

There are 27 First Nations in treaty negotiations in B.C.

First Nations' conference seeks practical solutions

[VicNews](#)

April 20, 2013 4:00 PM

As the [Idle No More](#) movement continues to resonate across Canada and abroad, a local conference aims to focus on practical solutions to the problems facing First Nations and the federal and provincial governments.

Singing a New Song: Creating a Renewed Relationship with First Nations takes place at the Church of St. John the Divine, April 26-27, and features several leading Aboriginal researchers and stakeholders who are creating real change.

"It's an opportunity for those of us who are not First Nations to listen, to open our minds and reflect and engage with really impressive First Nations activists and scholars," said organizer John McLaren.

The reasons behind the Idle No More movement are complex, he said, but there are practical solutions that have already reinvigorated First Nations communities and economies.

"One of the things you see in indigenous groups is tremendous poverty, but at the same time, my experience is you also see a tremendous resilience and adaptation," said Ana Maria Peredo, the director of the Centre for Co-operative and Community-based Economy and an international business professor at the University of Victoria.

Through her years spent working with indigenous groups in Central and South America, Peredo understands how indigenous groups use economic development to benefit their family and neighbours, often at the expense of personal profit.

"They're becoming entrepreneurs to preserve their own way of life," she said.

"There's a sense of concern for the collective."

Peredo hopes attendees take away that understanding, and see that there is more than one model for a thriving community.

Other speakers include First Nations lawyer and Prof. John Borrows of the University of Minnesota, who will discuss his experiences and success fighting for Aboriginal rights in the court system, and human rights lawyer Robert Morales, a Cowichan Tribes member and lead negotiator with the Island's Hul'quminum Treaty Group.

Tickets to the two-day event are \$15 and include lunch on Saturday. For more information, call the church at 250-383-7169 or visit <http://bit.ly/YqcSRq>.

Tsleil-Waututh First Nation sign international treaty to oppose tar sands development: First Nation whose territory is directly affected by pipeline development sign on to oppose tar sands development

[Vancouver Observer](#)

Apr 20th, 2013

Erin Flegg



Tsleil-Waututh First Nation Chief Maureen Thomas signs the International Treaty to Protect the Sacred. Photo by Erin Flegg.

In the latest step toward opposing oil pipelines at every port in Canada, the [Tsleil-Waututh](#) Nation of Burrard Inlet signed on to the International Treaty to Protect the Sacred yesterday. The nation held a press conference at the Sheraton Wall Centre where newly elected Chief Maureen Thomas signed the document, witnessed by the president of the [BC Union of Indian Chiefs](#) Stewart Phillip and national chief of the [Assembly of First Nations](#) Shawn Atleo.

The West Coast Oil Pipeline Summit followed the signing. The theme of the event was urgency, with several leaders touching on the need to oppose development at a grassroots level.

Stewart Phillip told reporters and community members assembled that the First Nations of BC are committed to using the legal system to defend their constitutional rights, but that's not the only strategy they're using.

“More importantly, we have committed to standing shoulder to shoulder on the land itself.”

Atleo echoed Phillip’s fatigue with the justice system and spoke to the urgent nature of the struggle not just for Aboriginal land rights, but also for environmental protection for everyone.

“This is not just a North American moment you’re witnessing,” he said. “The tipping point we have reached is global.” He also spoke to the inadequacy of the legal avenues available to First Nations to settle land claims and hold the government accountable. He said he doesn’t want to see the courts clogged with cases.

“We don’t need to be pulled down into the weeds of whether consultation has happened.”

Tsleil-Waututh is the first nation whose territories are directly in the path of one of the proposed pipeline projects to sign the treaty. Phil Lane Jr., hereditary chief of the Yankton Sioux nation from South Dakota, said one of the key goals of the treaty is get signatures from all of the nations whose territories are directly affected. The West Coast Oil Pipeline Summit brought together First Nations leaders from across the province as well as activists and business people from a handful of different alternative energy sectors.

The event was hosted by [2G Group of Companies](#), a consulting firm whose mandate is to help develop equitable relationships between Aboriginal and non-Aboriginal business ventures.

Economist Robyn Allan gave a keynote speech highlighting the Harper government’s extreme shifts in energy policy from the Kyoto Protocol and plans to [limit bitumen](#) exports to the current push to expand tar sands development. She criticized the message that the economy and the environment are on opposite sides of the debate.

“This is a fabricated trade-off designed to put ordinary Canadians against ordinary Canadians,” she said.

A panelist of five speakers discussed different facets of the tar sands debate from the economics of renewable energy development to the effects of climate change around the world.

Ben West, director of the tar sands campaign for Forest Ethics Advocacy, discussed the viability of alternative energy sources and the ways in which conventional methods of development—such as the construction of the Port Mann Bridge to relieve congestion—are often counter intuitive.

"If we could build our way out of congestions, LA would be the best city in the world to drive in," he quipped. For the cost of the \$3 billion bridge, he said, Vancouver could build streetcar infrastructure to serve the better part of the city.

"We're talking about very real technology, very real solutions."

Also in attendance was Green Party leader Elizabeth May, who stood up to talk about [Monday's vote](#) in the House of Commons that will determine whether the Canada-China Foreign Investment Promotion and Protection Act (FIPA) will go through.

She said she was impressed by the breadth of information presented throughout the evening, particularly the fact about how Canada imports the condensate required to transport bitumen.

"I don't think we're hearing about it nearly enough that we're creating dependency on Middle Eastern fossil fuels rather than upgrade it in Alberta and refine it in Alberta," she said, adding that she's not seeing the response she'd like from BC politicians.

"Where is Adrian Dix on this project? It does not seem that provincial NDP is opposed to this project and that's a big problem."

-With files from Jenny Uechi

Aboriginal chancellor Blaine Favel sets priorities for Saskatchewan university post

[Globe and Mail](#)

Apr. 21 2013, 10:49 PM EDT



Former Poundmaker Cree Nation chief, Blaine Favel is University of Saskatchewan chancellor. of the . Blaine Favel in Saskatoon on April 19th. David Stobbe for the Globe and Mail (DAVID STOBBE For The Globe and Mail)

Blaine Favel, the president of One Earth Oil and Gas and a former chief of the Poundmaker Cree Nation in Saskatchewan, has been appointed

chancellor of the University of Saskatchewan.

The decision was made Saturday morning by the university's senate. Mr. Favel is an alumnus who was awarded an honorary doctorate of laws by the university last year. He is a lawyer and former head of the Federation of Saskatchewan Indian Nations who holds a masters of business administration from Harvard.

The chancellor's role is largely ceremonial. But the University of Saskatchewan is the largest postsecondary institution in the province and the title provides Mr. Favel with the opportunity to promote causes that he considers important. He spoke to The Globe and Mail about the job.

What will be your priorities as chancellor of the University of Saskatchewan?

In particular, there are two themes that I have identified. One is the resource sector – making sure that a rising tide lifts all ships and that the university is in a position to prepare the next generation for participation and growth in the resource sector, and to benefit from it as an institution. The second is to focus on trying to get some concrete, measurable progress on aboriginal education, on aboriginal graduation rates in all of the sections of the university, not just the traditional ones of education and law.

What does your appointment say to the people of Canada and to the First Nations in particular?

I think it is a very positive signal to the aboriginal community that the university takes their issues and their interests to heart and it is sincerely advocating for them and will continue to work hard for them, and hence the appointment of an aboriginal chancellor. I think what it says to Canada is that it speaks to the best values of Canadians. I think Canadians rightly perceive themselves as being fair-minded and generous in spirit and that everyone has the chance to advance in this country.

As you continue in your job as president and CEO of One Earth Oil and Gas, what opportunities and challenges do you see for First Nations in the resource industry?

I view the aboriginal resource space and the service-contracts space as probably some of the most exciting spaces in the Canadian industry because you are seeing the transition of the next generation of resource executives coming in and growing by what was initially baby steps into the space pioneered by communities such as Fort McKay here in northern Alberta and other communities. And now I just think that is going to become part of the ordinary course of business development and I think it's exciting. I think it bodes well for the Canadian economy.

We have heard much, in recent months, about increasing tensions between First Nations and other Canadians? What would you say are the first steps that should be taken to address those issues?

I think it's all about education. I think it's about educating Canadians about the real circumstance of the aboriginal communities. There is incredible poverty in the communities and incredible despair and there have been centuries of lack of opportunity. ...

Way back in the day when I was in politics, I started casinos for native people ... and I participated at a ribbon-cutting ceremony at a casino in Prince Albert called the Northern Lights Casino. They had a reception before the actual event and I was approached by this elderly gentleman. He was the principal of an inner city school. And he came to congratulate me on starting the casino because he said the majority of the students in his classrooms were aboriginal and he said it's been a real benefit to the community because the kids whose parents were working at the casino were coming to school with new running shoes, they were coming to school with food in their lunch bags where they once had none, they were happier, and they were being better students. And the main message I would have for Canadians is that poverty has a huge social consequence and that all we are seeking is an opportunity to take care of our children.

Ministers want First Nations land made world heritage site

[The First Perspective](#)

April 22, 2013

Jeff Labine, tbnewswatch.com (Thunder Bay)

The Ontario and Manitoba governments are teaming up to make a land now encompassing five First Nation communities into a world heritage site. Ontario Minister of Natural Resources David Orazietti and Manitoba Minister of Conservation and Water Stewardship Gord Mackintosh announced their support for the Pimachiowin Aki World Heritage Project at the Valhalla Inn Friday.

The two ministers are asking the United Nations Educational, Scientific and Cultural Organization to include the project on its world heritage list.

The project looks to gain international recognition for 33,400 square kilometres of land that spreads across both provinces. The land is also home to five First Nation communities: Bloodvein River, Little Grand Rapids, Pauingassi, Pikangikum and Poplar River.

The land also includes Manitoba's Atikaki Provincial Park and Ontario's Woodland Caribou Provincial Park and Eagle Snowshoe Conservation Reserve.

Orazietti said they hope making the area a heritage site will attract more Eco tourists and bring more awareness to protecting the environment.

"It's really the heartland of the boreal forest region," he said. "We believe it is a world class region. Ontario has only one other site like this -- the Rideau Canal. We're hoping to elevate the status of its protection."

He added that they hope to get the designation in June.

“Urban reserves” benefit the entire community

[Troy Media](#)

April 20, 2013

Benjamin Gillies

WINNIPEG, MB, Apr. 20, 2013/ Troy Media/ – As everyone knows, the way you describe something can have a significant impact on how your listener will perceive what is being discussed.

Take the phrase ‘urban reserve’ – such as the one proposed by a group of First Nations for Winnipeg’s Kapyong Barracks – for instance. Some people hear these words and, unfortunately, conjure up scenes of poverty, poor housing, and general social malaise.

Yet, would such a proposal be imbued with the same preconceptions if it were instead called an ‘economic development area’ (EDA)? If Manitoba Treaty Commissioner Jaime Wilson had his way, that would be the term employed when speaking of the project – and if evidence from other cities is any indication, is a far more accurate description of what may someday be built.

Winnipeggers might not realize this, but there are over 120 Aboriginal EDAs across the country. As the City of Saskatchewan notes on its website, these “urban reserves are tremendous economic, social, and cultural development opportunities that benefit the entire community including First Nations and non-First Nations people”.

In fact, that city’s Asimakaniseekan Askiy Reserve is a case study regarding the potential of these initiatives. Established in 1988, it breathed new life into a run-down part of town. Today, dozens of Aboriginal and non-Aboriginal businesses flourish side by side in what has become the new commercial hub of southeast Saskatoon.

Too often when First Nations issues are brought up, misconceptions and stereotypes abound. One argument that has been put forth against EDAs, for instance, is that tenants will not pull their financial weight in the big city.

At least in part, this stems from the generally murky understanding many Canadians have of Aboriginal responsibilities regarding taxation. While the sales tax exemptions that apply to reserves in rural areas would be in effect on an EDA, only registered Status Indians can take advantage of these exemptions when purchasing goods and services, and only on reserve land. Under current tax law, all businesses located on EDAs are required to collect sales tax and are subject to all applicable taxes outlined by law or by agreements negotiated with the municipality.

More significantly, in other cities the local government and the First Nations bands sign service agreements that outline the Aboriginal group's financial contributions to the broader community. In Saskatoon, the government provides services (police, fire, snow removal, water/sewer) in exchange for a fee that is calculated in the same way as property taxes – and the fee equals the amount that would be paid by any comparable business as their municipal tax dues.

Because most Winnipeggers have never seen an urban reserve in action (while there is one in the city, it is not particularly well-known), they may be tempted to transplant their idea of a rural reservation into an urban context. But this fails to recognize that remote northern Manitoba is different in almost every way from the capital city – and for the First Nations hoping to own land in Winnipeg, this is exactly the point.

Aboriginal entrepreneurs want to set up shop in an area where they have access to a large customer base; the ability to network with other companies; and the advantages of lower operating costs, reliable internet and communications infrastructure, and better transportation. These are all benefits that urbanites take for granted, but are just not found in the country where most First Nations communities are located.

With the return of the Winnipeg Jets, the construction of the The Canadian Museum for Human Rights, the opening of IKEA, and other developments, it seems Winnipeg is going through a bit of a renaissance. It makes sense the province's Aboriginal people want to capitalize on and contribute to this success. Like their counterparts across Canada, they seek to improve their communities' self-sufficiency, and recognize the best place to do so is in the city, which has the wealth, dynamism, and critical mass of population that are key for economic growth.

Cities offer First Nations the ability to diversify their economic base while accessing new training and business opportunities that may never be available in rural locales. In turn, evidence shows successful EDAs provide employment for both Aboriginals and non-Aboriginals alike, while injecting money into the community and contributing to the broader economic development of the city in which they are found.

Perhaps such a description will help generate a new image of what could, if done well, be a very positive initiative for both Manitoba's First Nations and its capital.

Troy Media Municipal Affairs columnist Benjamin Gillies is a political economy graduate from the University of Manitoba, where he focused on urban development and energy policy. He works as a consultant in Winnipeg.

ChangeMaker: An Aboriginal Using Sports to Heal Her Traumatic Past

[Huffington Post](#)

04/22/2013 12:08 pm

Craig and Marc Kielburger

Star Power: A six-pack of questions for celebs making a difference. Craig and Marc Kielburger, founders of Free The Children and Me to We, check in with some of their favourite actors, singers and activists to find out how they are changing the world.

It was the summer of 1990, and the Oka Crisis was drawing to a close. Quebec Mohawks were protesting plans by the community of Oka to build a golf course on traditional Mohawk burial grounds. The standoff escalated, drawing in the Quebec Provincial Police, and then the Canadian military. During one final, bloody clash, a Canadian soldier thrust his bayonet into the chest of Mohawk teenager named Waneek Horn-Miller, nearly killing her.

In the years that followed, Horn-Miller used sports to help overcome her trauma and anger. A star swimmer, she earned a place on Canada's national women's water polo team. She bore Canada's flag at the opening of the 1999 Pan-Am games and led her team into the 2000 Summer Olympics in Sydney, Australia.

Horn recently agreed to go on a speaking tour with us to help non-aboriginal youth develop a better understanding of both the past and present for Aboriginal peoples in Canada. Her words build bridges of understanding between cultures. "I need to get more people feeling the passion I do about my own people," she has told us.

We caught up with Horn-Miller in Montreal and talked about how she is following in her mother's footsteps, paving the way for future Aboriginal youth.



(Photo: Vito Amati)

On any given day we know that bullying, and poverty are significant problems. What's the biggest issue to you?

If there's one issue that's very close to my heart it's Stolen Sisters -- the murdered and missing women. In my own community, talking to a lot of other Indigenous women, it's sad to say but I don't know many that haven't been affected or been victims of some sort of sexual violence. In my eyes they are someone's sister, someone's auntie, someone's grandmother. I believe that they're

my cousins. And really, it infuriates me that more is not being done.

There are many people who look up to you as a role model, but who is your hero?

My heroes are my family -- my mother and my sisters. My mother was a native rights activist back in the sixties. She did what was not expected of her. She was born in 1940, so she was expected to be married and have babies by 1958. She didn't want that, she wanted to make change and she got into the native rights movement and the civil rights movement, and she really paved the way for someone like me to do what I've done.

If you could have a socially conscious superpower and change one thing about the world, what would it be?

I think it would be that death under circumstances is unacceptable. Murder is murder, whether you shoot a rocket-propelled grenade or you refuse health services to somebody, or treat them with disrespect in the hospital. I think that we need to start looking at the death of children and people around the world as an unacceptable casualty of war.

We believe in living me to we: making choices that positively impact the world, instead of just ourselves. Describe the moment you decided you wanted to give back.

There wasn't a moment when I decided I wanted to give back. I was just raised by a mother who said that's your job. You are part of a community. You don't just say you're an Indigenous person and then you're a member of that community. It's not a cash card where you just take, take, take from it. You have to give back. The biggest part of being a community is contribution. I believe that coming home post-Olympics I really felt that my purpose was to make a change and to show Canada that we will never reach our full potential until our Indigenous people reach their full potential.

We work with so many young people. Looking back, what advice would you give your high school self?

I was so serious when I was a teenager. It was post-Oka, I was 15, 16, and there was so much trauma happening in my community, in my own life, and I had just lost that sense of happiness and fun that a teenager should have. It felt like I was carrying the burden of the world. I think I would tell her: 'You know what, put that burden aside and just try to just enjoy being a teenager, because you're never a teenager again. You can always get older, but you can never get younger'.

What was the greatest lesson you learned from a parent or mentor?

The greatest lesson that I ever learned was: anything is possible. As an Indigenous person, if I had a dream to be an Olympian it was possible. But it wasn't going to be easy. I needed to understand that there were huge obstacles in my way, whether it was racism or whatever, and those can always stop you in your tracks. But that's part of it, and you have to figure out a way around it and don't ever let anything stop you. My mother used to say: you'll be the first and people will come behind you and they'll remember, oh, Waneek Horn-Miller made it easier for them--a little bit easier for them to follow in my footsteps.

Craig and Marc Kielburger are co-founders of international charity and educational partner, Free The Children. Its youth empowerment event, We Day, is in 11 cities across North America this year, inspiring more than 160,000 attendees from over 4,000 schools. For more information, visit www.weday.com.

Sachigo Lake Walkers Arrive

[NetNewsletter](#)

April 21, 2013

James Murray



Two of the Sachigo Lake Walkers on the way to Thunder Bay. By the time the Dennis Franklin Cromarty Student Living Centre is built these two will live there.

THUNDER BAY – The Sachigo Lake Walkers have arrived in Thunder Bay. The youth have walked 1000 kilometres to Thunder Bay from Sachigo Lake First Nation. The youth are seeking to raise money and awareness for the Dennis Franklin Cromarty Student Living Centre.

The Dennis Franklin Cromarty Student Living Centre was announced a few weeks ago at an event at the Dennis Franklin Cromarty School.

A week ago, in Sioux Lookout at a rally the students expressed that when they arrived in Thunder Bay they wanted to go for dinner with Thunder Bay Mayor Keith Hobbs.

The students were fuelled on their walk along the highways of Northwestern Ontario primarily by sandwiches. The youth wanted to meet with the Mayor and have a dinner with him.



Happy smiles from two of the walkers. First the walk is done, and second no one was ordering sandwiches

Tonight, that dinner happened, and the Youth Walkers enjoyed dinner at Montana's with Mayor Hobbs.

Journey of New Beginnings: Sachigo Youth Walkers.

One of the youngest walkers shares smiles and a hug with a new friend in Thunder Bay



On Monday, at 2PM the former DFC students and friends will be welcomed at a Celebration Event that will be held at the Dennis Franklin Cromarty High School in the school's gymnasium, 315 Edward St. N.

Their accomplishment will be recognized and fundraising efforts for the Student Living Centre will be highlighted.

The task of raising the funds needed for the Public / Private partnership to build the Dennis Franklin Cromarty Student Living Centre is continuing.

The partners in the effort are the City of Thunder Bay, Confederation College and Wasaya Group Inc.

Funds have come from many of the First Nations across Northwestern Ontario.

The federal government through the Aboriginal Affairs and Northern Development as well as the Ontario Government have yet to announce their support for the effort.

As both levels of government have expressed the importance of Aboriginal youth to have the needed skill sets and education to realize their full potential it is likely only a matter of time.

The need for a safe place for youth from the far north who come to Thunder Bay has been fully demonstrated by the number of Aboriginal youth coming to Thunder Bay for high school and returning home in a coffin.

Ontario Regional Chief Stan Beardy comments, "During that time period, no other young person in the city died under similar circumstances".

"Why is that?" questions Regional Chief Beardy.

"It has created concerns in the Northern communities, not unlike the families of Canadian soldiers who have gone to Afghanistan to fight. The families are questioning if their young people headed to Thunder Bay are going to return home, or survive," continued Regional Chief Beardy.



A celebration of youth... in Sioux Lookout!

Click on the Poster to Support the DFC Student Living Centre.

**Journey of New Beginnings:
Sachigo Lake Walkers**

WASAYA GROUP
A Native Services Organization

1000 kms. walk from Sachigo to Thunder Bay
Please come & show them your support!!!

Walking to fundraise for the new DFC Living Centre in Thunder Bay!

Please support their fundraising efforts by donations, sponsorships, encouragements, and by promoting it with your Chief and Council, Tribal Councils, & with businesses and organizations that you are involved in.

The future of the youth is on the move!

The walkers are scheduled to be in Sioux Lookout - April 14 and scheduled to arrive Thunder Bay - April 22, 2013 at Dennis Franklin Cromarty High School. Check for updates on Facebook! [Please come out & support them!!](#)

Thunder Bay is hosting a welcoming event on April 22, 2013

For Pledges: 4 choices are available

1. "Journey of New Beginnings DFC Living Center/Youth Center Trust Fund" Account #00387-38-21110 Canadian Imperial Bank Commerce, P.O. Box 189, Sioux Lookout, ON P8T 1A3
2. Visa Link Card 4537 4600 1066 2997 - "Journey of New Beginnings"
3. Write a cheque to: Sachigo Lake First Nation
"Journey of New Beginnings DFC Living Center/Youth Center" - c/o Chief Titus Tait
4. Alternatively, if any business corporations, municipality, individuals etc. would like to donate, you can make your donation at Wasaya Weecheewaywin Inc - a charitable Foundation - It will be recognized as Journey of New Beginnings fundraising campaign. CRA# 863618013RR0001

Contact info:

Tom Kam, Wasaya Group Inc. (807) 475-9576	Jonathon Kakegamic, DFC (807) 623-8914
Robert Barkman (807) 595-1366 Cell TBA	Dean Beardy (807) 595-1119 Cell: 631-7369

Facebook: www.facebook.com/pages/Journey-of-New-Beginnings/436887373067324
Knet: www.sachigolakecommunityevent.myknet.org
Wasaya Weecheewaywin: www.weecheewaywin.com

'There is no Indian problem; it's a government problem': Chief Theresa Spence



Attawapiskat First Nation Chief Theresa Spence, whose six-week hunger protest was a focal point of the Idle No More movement, speaks at the Aboriginal Heritage Festival at the Wellington County Museum and Archives. Saturday. Spence was given the event's first Aboriginal Heritage Award. Tony Saxon/Mercury staff

CENTRE WELLINGTON — It's a history of broken treaties that has broken the spirit of First Nations people, says Chief Theresa Spence, and it will take a true partnership between the federal government and First Nations leadership to improve the future for her people.

"We don't want to fight (any) more," Spence said as she accepted the Aboriginal Heritage Award at the Aboriginal Heritage Festival, held at the Wellington County Museum and Archives Saturday afternoon.

"All we want is a partnership and the first thing is to have that meeting. But the government won't meet and that's confusing to us.

"There is no Indian problem; it's a government problem. It's time for us to walk together. All we want is peace."

Spence, chief of the Attawapiskat First Nation, made national headlines as she took to Parliament Hill in December and staged a hunger strike to draw attention to the plight of her people.

She did not get to meet with Prime Minister Stephen Harper, but she helped galvanize the Idle No More movement and continues to campaign for the end of the Indian Act, which forces a race of people into poverty and dependence on government support, she said.

The Act forces people to live on reserves and restricts their traditional way of living. At one time people needed a special pass to get off the reserve, she said.

"People say on the reserve we get free housing, free health care and free education so we shouldn't complain. But the standards in education are low, there's limited access to health services and the housing we get is substandard," Spence said.

"The Indian Act is not our way and it's not working. There are times as a leader when I cry just knowing what the government is doing. I don't feel like a person; I feel like I'm in a system of slavery."

Spence said in an interview after her speech, that the treaties, some going back to the War of 1812, promised land and control of natural resources to natives. She said

although it's the federal government that governs First Nations people, she's written to Premier Kathleen Wynne and hopes to meet with her to discuss revenue sharing and allowing the province to provide health and education services instead of relying on federal services.

Serena Koostachin accepted the Aboriginal Youth Heritage Award on behalf of her sister, Shannen, who started the Students Helping Students campaign for the government to honour its promise and build a new school in Attawapiskat.

Shannen was killed in a car accident in 2010 and Serena said she is now filling her sister's shoes. She said Spence is a hero in her community and her actions have given hope to youth, who couldn't see much a future for themselves before.

"She saved us," Serena said.

Jack Frimeth, the Centre Wellington District high school math teacher who organized the festival, said Spence has been an inspiration not just to First Nations people but to all Canadians.

"There's a shameful history of dishonouring First Nations people," Frimeth said.

"This festival hopes to raise awareness and understanding of the culture and the history. We should all be aware."

He said there are about 10 First Nations students attending school in Centre Wellington and 10,000 to 12,000 Métis who live in the Kitchener-Waterloo-Fergus-Elora area.

He said the 'residential school years' attempted to take the Indian out of the Indian so it's fitting that a school club would provide the genesis for the festival.

Significant changes announced for Aboriginal consultation in Alberta

[Lexology](#)

April 22, 2013

Martin Ignasiak, Jeremy Barretto and Suzanne MacMillan (Osler, Hoskin & Harcourt LLP)

On April 2, 2013, the Government of Alberta released a revised draft of its First Nations consultation policy, corporate guidelines and consultation matrix for review and comment. This policy calls for significant changes to Alberta's Aboriginal affairs regime for resource development by establishing an Aboriginal Consultation Office to manage all aspects of consultation and by making substantial changes to the consultation process.

Through this policy, Alberta will take on a greater role in the Aboriginal consultation process. It will attempt to address concerns raised by First Nations, industry, municipal associations and other stakeholders regarding the uncertainty of the consultation process. A discussion paper on Aboriginal consultation released by the

government last fall also sparked a great deal of feedback from stakeholders. The consultation policy and corporate guidelines provide an overview of the roles and responsibilities of parties throughout the consultation process. The consultation matrix identifies categories of impacts for specific activities, as well as timelines and expectations for consultation.

The policy applies to decisions by the Alberta government on projects relating to natural resource development (including oil and gas and forestry) and to provincial regulations that may adversely affect First Nations. On application from a project proponent, the Consultation Office will conduct a pre-consultation assessment and assign a project to one of three consultation levels, which have increasing requirements depending on the significance of potential adverse impacts on treaty rights or traditional uses. The Consultation Office will manage the consultation process, on the basis of information submitted by the project proponent and First Nations, and make a final decision regarding the adequacy of consultation. Noteworthy aspects of this policy are detailed below.

Disclosure of Consultation-Related Agreements

The consultation policy requires the disclosure of agreements between industry and First Nations, which we believe would include Impact Benefit Agreements. Agreements will be kept confidential by the government; however, there is no mention of allowing project proponents or First Nations to not disclose a confidential agreement or a portion of an agreement that is confidential to the government. Keeping the agreements confidential may also be challenging for the government. Sanctions will be developed for proponents who fail to comply with the disclosure requirements. These requirements will likely be contentious for some First Nations and companies.

Consultation Levy

Alberta will develop a program to increase capacity funding to First Nations and to fund that program through a levy on industry. The Consultation Office will be responsible for managing and distributing this funding to First Nations. It is unclear from the policy how the consultation levy will be calculated.

Coordination

The consultation policy states that the Consultation Office will work closely with the new Alberta Energy Regulator to ensure that any needed consultation occurs for decisions on energy project applications within the new regulator's mandate. The regulator's governing legislation states that it has no jurisdiction to assess the adequacy of Crown consultation.

The consultation policy may apply to provincial Crown decisions that have an adverse impact on the exercise of treaty rights on federal Crown lands. The new Consultation Office should consider how to coordinate its consultation efforts with the federal government.

Prescribed Timelines

The consultation matrix sets out timelines for consultation steps taken by First Nations and proponents as well as for Crown decisions. In some cases, the prescribed timelines appear to be ambitious. For example, the Consultation Office will determine if consultation is triggered up to 10 working days after receiving an application for an assessment from a project proponent. In all cases, the Consultation Office will have the authority to modify the specified timelines.

Conclusion

This policy will result in substantial changes to the consultation process in the course of resource development. Many matters outlined in the policy, including the Consultation Office, timelines, consultation matrix and consultation adequacy, will be expanded in forthcoming operational guidelines and consultation-related directives. The Minister of Aboriginal Affairs has requested all comments on the draft policy from interested stakeholders to be submitted on or before May 3, 2013.

The policy can be found [here](#).

"Splitting the Sky" and Aboriginal Rights in Canada: The Global Research News Hour features a conversation with University of Lethbridge Professor of Globalization Studies Anthony Hall

[Global Research](#)

April 23, 2013

Michael Welch and Anthony Hall



Hall explains that there has been a shift in conservative politics in Canada away from what he calls the indigenous conservatism of Canada toward a more US Republican-style neo-conservatism typified by an emphasis on low taxes, less government, increased military spending and championing the oil sector at the expense of the environment.

Hall also believes, like the Idle No More movement, that recently introduced legislation jeopardizes Aboriginal Title

and Treaty in Canada and Canada's traditional relationship with the First Nations.

He sees these two realities going hand in hand. He also believes that recently disgraced and controversial University of Calgary Political Science Professor and back-room conservative strategist Tom Flanagan, had a major role to play in influencing Canada's political landscape and ushering in this conservative revolution in Canada. He will explain this relationship early in the interview.

The majority of the show however is devoted to the life and legacy of recently deceased Mohawk warrior Splitting The Sky, or Dacajaweiah ('Dac' for short.).

[Click Here to download](#)

Dac led the Attica State Prison riot in 1972, he helped organize the Gustafsen Lake stand-off in 1995, and has come to popular attention more recently as a 9/11 Truth campaigner and as the one man who ever attempted to place former President George W. Bush under (citizens') arrest for Iraq War Crimes.

Hall first met Splitting The Sky following the stand-off at Gustafsen Lake. As Hall himself points out, it was Dac who first acquainted him with 9/11 Truth. The Lethbridge Professor recalls his working relationship with his old friend, talks of the challenges Splitting The Sky had to confront throughout his life, and speculates on the circumstances of his mysterious death, which he won't quite rule out as a homicide.

The show also includes part of a recording of Splitting The Sky's March 2010 talk along with Cynthia McKinney in Calgary, Alberta. This was just around the time of Splitting The Sky's Court Sentencing.

Professor Anthony Hall is Professor of Globalization Studies at the University of Lethbridge. He is the author of The American Empire and the Fourth World as well as Earth into Property: Colonization, Decolonization, and Capitalism

N.B.'s first elected female chief remembered: Margaret Labillois died Friday

[CBC News](#)

Apr 21, 2013 4:48 PM AT



Margaret Labillois hails from Eel River Bar First Nations, near Dalhousie. (Maher's Funeral Home)

The family of Margaret Labillois gathered Sunday afternoon to honour

the memory of the prominent First Nations elder in New Brunswick.

Labillois passed away Friday evening. She was 89.

Labillois hails from Eel River Bar First Nation, near Dalhousie.

She was the first person from her community to graduate from high school and served in the Royal Canadian Air Force during the Second World War.

Labillois was the first woman to be elected a chief in New Brunswick and a member of the Order of Canada and the Order of New Brunswick.

"On our reserve she brought back the culture. She went into the elementary school teaching our students here, our language and she instilled this in all of her children: what it means to us, who we are as traditional people," said Colleen Gauvin, Labillois' eldest daughter.

Gauvin said her mother is survived by 69 children, grandchildren and great-grandchildren.

"I see in my grandchildren the traditional way, cultural way, going to sweats, learning our language. They are going to take their rightful place in society. This took my mother quite a few years to get to where she is and I hope that our grandchildren, my grandchildren, will carry on her legacy," she said.

The funeral will be held at St. John Bosco Church in Dalhousie on Tuesday morning.

What are they smoking at First Nations Bank?

[Winnipeg Free Press](#)

April 23, 2013

Don Marks

There has always been this big bulge in Manitoba's population that reflects so-called baby boomers, that disproportionately large generation born during the 20 years following the Second World War. The only thing comparable in the province today is the huge increase in our native population.

The original baby boomers have dominated our music and culture (Why do you think we are still listening to the Rolling Stones and guys like Paul McCartney fill our stadiums with parents, grandparents and grandchildren?)

But for a long time, there was little hope these "hippies" would amount to anything, especially in business. They smoked pot, dressed funny, their music was strange and they had long hair.

Flash forward and those hippies, such as Steven Jobs, have become the tycoons of industry and technology.

And, according to Keith Martell, CEO of the First Nations Bank of Canada, this is exactly what is going to happen to the First Nations boomers who are under 25 now but remain a bulge in our demographics for years to come.

Now, I can already hear some readers saying First Nations people are different. I'm not going to get into that argument because it is mostly based on opinions or relatively limited research and experience.

I'm just going to give you some interesting facts Martell presented to a near-capacity crowd at a luncheon of the Aboriginal Chamber of Commerce at the Winnipeg Convention Centre last week.

The First Nations Bank was established to loan money to First Nations people, mostly commercial investments, but also mortgages and other loans as banks do. The bank has just completed its 12th straight year of profitable operations and now has assets of \$300 million (audited financial statements are published annually).

You don't have that kind of success rate unless you are dealing with corporations that are managed competently by hard-working people who are marketing goods and services to ready markets that are expanding.

The First Nations Bank is primarily owned and operated by First Nations people. This could be one of the major factors in their success.

"The Aboriginal Capital Corporation that started the bank took over a First Nations loan program which was administered by the federal government, which had an 80 per cent failure rate, and brought that rate down to 1.5 per cent," Martell says.

"First Nations Bank has since built on that success and experience and should convince First Nations and all Canadians to take a look at us and bring their banking business to First Nations Bank of Canada."

There's a big boom happening and the First Nations Bank is cashing in on it. Martell is inviting all Canadians to get involved. They might be wise to do so.

I was invited to the luncheon by the bank's local senior commercial accounts manager Tom Thordarson, who told me he is sick of reading "negative stories" about First Nations people. Thordarson, from Peguis First Nation, is married with one child, lives in West Kildonan, loves taking holidays in the Dominican Republic and joining his neighbours in supporting the Jets and the Bombers.

Thordarson and Martell have accounting and business degrees up the ying yang. They are ignoring the stereotypes and looking at the facts.

And business is booming.

Don Marks is a Winnipeg writer. He couldn't find any members of the mainstream media at the Aboriginal Chamber of Commerce luncheon.

First Nation unveils barter currency

[Times Colonist](#)

April 16, 2013

Judith Lavoie

Meaghan Champion intends to reform the monetary system.

Not an easy ambition, she admits, as she thumbs through a pile of Tetlas, the currency she is using for a barter system.

But, First Nations have a history of bartering and it is time for new ideas to help people cope financially and raise money for worthy projects, said Champion, a member of Cowichan Tribes living in Esquimalt.

"Money is just a tool," said Champion, comparing the Tetlas to Canadian Tire money. "Our people have bartered and traded since the beginning of time. The Tetlas will allow us to realize our cultural inheritance."

So far, 35 businesses, ranging from restaurants to web designers, have signed on to the Tetla system, allowing between 25 per cent and 100 per cent of the bill to be paid in Tetlas.

"Right now, there are over 5,000 Tetlas in circulation and they can be used to buy services or as a reward or people can donate them to us," said Champion, who is also hoping for donations of grocery gift cards. "The more people that participate in this, the more value the Tetlas have."

To obtain Tetlas, participants can accept them in payment or offer a service in return.

From a business point of view, Tetlas can be used as a marketing tool, said Champion, who owns a house-cleaning business.

"Businesses get new customers and people tend to buy things they wouldn't buy if they were spending money," she said.

Tetlas cannot be used to buy alcohol or drugs.

Scott Kelly, manager of Mister Sweeper Vacuums, which allows 25 per cent to be paid in Tetlas, said he looks at it as a discount for new clients.

"It's a form of alternative currency that people can trade for products and services," he said.

Hearing aims to settle dispute between Dover oil sands venture, First Nations community

[First Perspective](#)

Tuesday, 23 April 2013 13:11

Kelly Cryderman

Regulatory hearings for a joint oil sands venture between Athabasca Oil Corp. and PetroChina Co. Ltd. begin this week after a nearby First Nations community raised objections to the project, saying one of the last remaining bits of relative wilderness in the area could be affected.

The Dover project, which will be constructed over five phases and eventually produce 250,000 barrels of bitumen per day, is slated to open some time this year. However, the Fort McKay First Nation said in a statement it has requested that Athabasca Oil – which owns Dover Operating Corp. as a joint venture with PetroChina – create a buffer area to protect the band's "traditional territory" around Namur Lake and the Gardiner Lakes about 100 kilometres northwest of Fort McMurray.

The dispute will be heard beginning Tuesday at an Alberta Energy Resources Conservation Board hearing in Fort McMurray.

"The community of Fort McKay where members live, work and go to school is surrounded by intensive oil sands development and almost all of its traditional territory is being industrialized by oil sands production or is leased for such development," said a statement provided by Fort McKay First Nation spokeswoman Dayle Hyde.

"Fort McKay's reserves adjacent to Dover's planned project provide a refuge for the community on its own lands that are relatively untouched by development." According to Alberta Environment, the northern edge of the Dover project borders the Birch Mountains Wildland Provincial Park and Fort McKay's Namur Lake First Nation Reserve. Ms. Hyde said the First Nation is looking for a 20-kilometre buffer zone.

Dover spokeswoman Kristi Baron didn't speak to details of the dispute but said the company has been in discussions with the First Nation for about a year, with no

resolution. She said there's no concern that the hearings will affect timelines for the project.

"The intention of the hearing is to decide one way or the other," Ms. Baron said.

"We've been flexible enough with the timelines on our end that it's really not a worry."

PetroChina bought 60 per cent of Athabasca's Dover and Mackay River projects for \$1.9-billion in 2010. The agreement had a put/call option, allowing either side to trigger the sale of the remaining 40 per cent to PetroChina following regulatory approvals. But on Monday, Ms. Baron said "right now, we as a company are really just focused on the hearing and finding resolution on that."

Ms. Hyde has said many Fort McKay community members are employed in the oil sands and the First Nation tries to be "good neighbours to development." However, she also has described how the community of 700 is already surrounded by massive developments. For instance, she said the glow from the nearby Syncrude Canada Ltd. and Suncor Energy Inc. projects already light up the night sky.

Owen Sound Author Wants Respect for First Nations

[First Perspective](#)

April 24, 2013 12:37

A noted Owen Sound area author says we should treat the First Nations with respect, not ignorance.

Laura Robinson reminds people treaties with the Saugeen Ojibway Nation are legal documents recognized by the courts and backed by the Canadian constitution.

She says the Ojibway of Ontario deserve our gratitude for their generosity in allowing our ancestors to settle on what was their land and exploit their resources.

Robinson adds we have to all work together going forward.

Laura Robinson spoke in Owen Sound in an event sponsored by the Bruce Grey Owen Sound Women's Liberal Commission.